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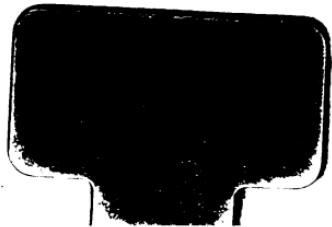
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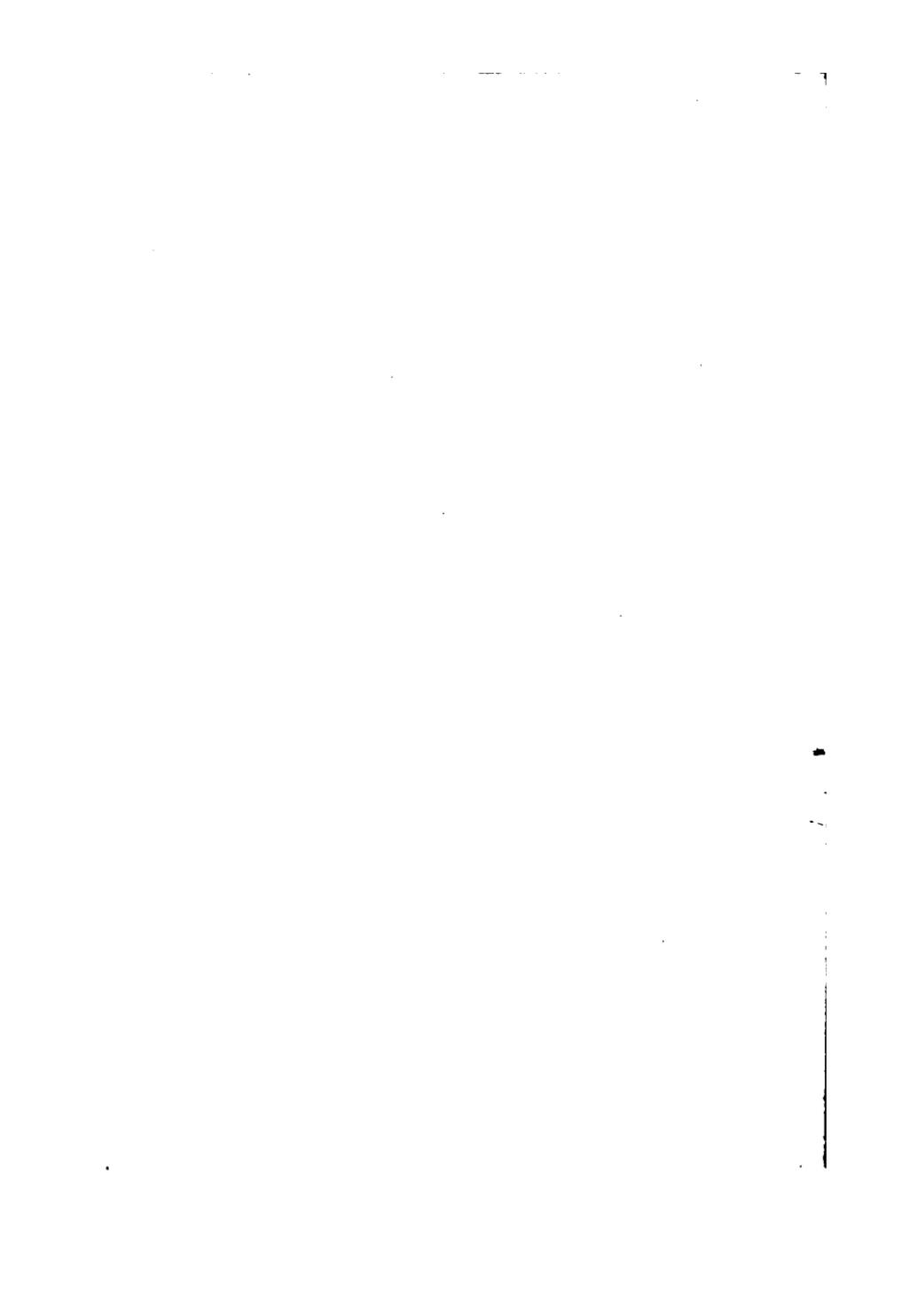
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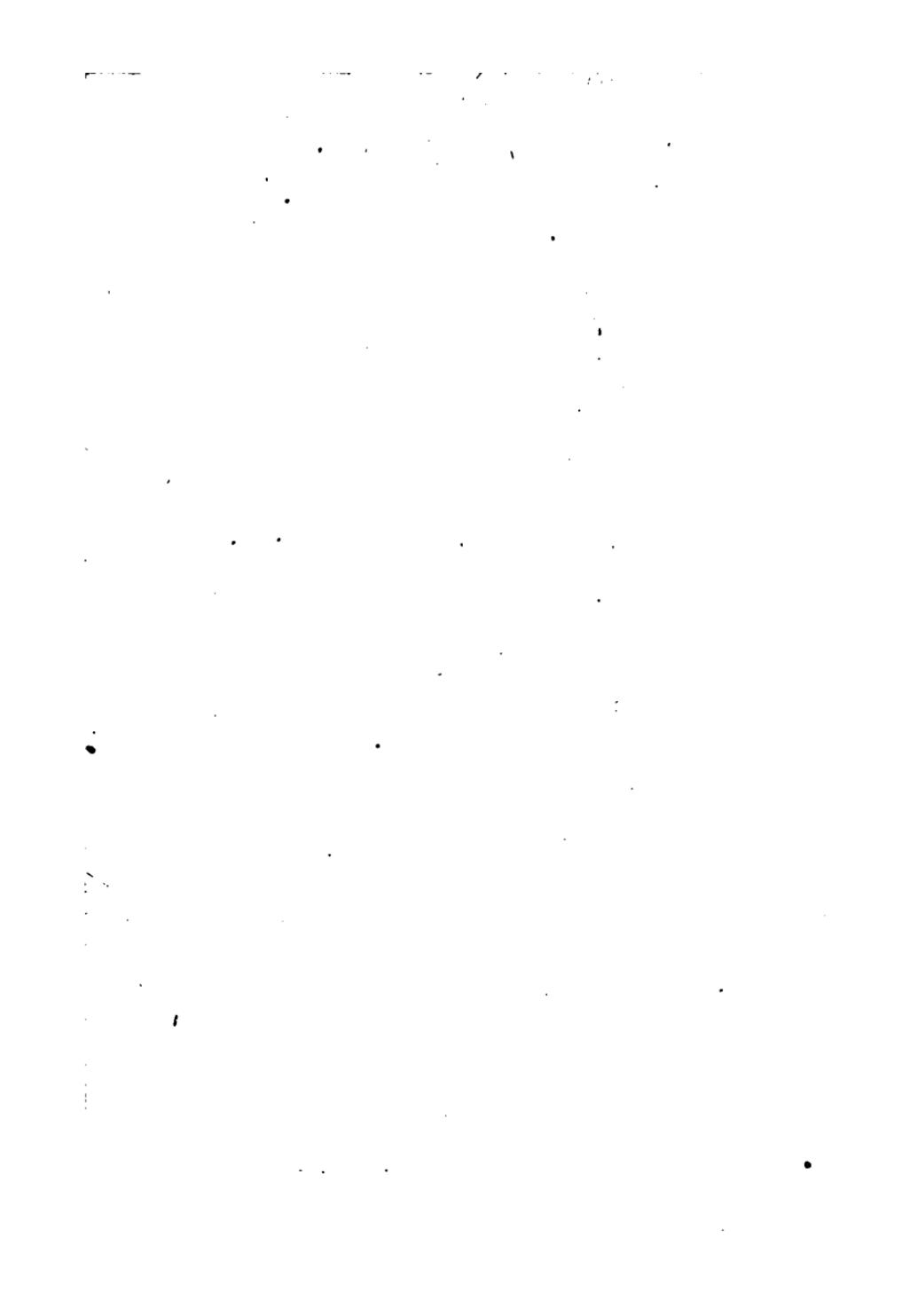
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AN ENQUIRY

AS TO THE

Catholicity of the Church of England,

IN REGARD TO THE DOCTRINE OF

THE HOLY EUCHARIST.

BY THE

REV. A. H. HOSMER, M.A.

LONDON:

BELL & DALDY, 186, FLEET STREET.

1856.

110. a. 122.



AN ENQUIRY, &c.

It may fairly be acknowledged that had we nothing to guide us in the interpretation of the Prayer Book, considerable difficulty might arise in fully and clearly stating its doctrine concerning the Holy Eucharist ; and this, owing to omissions, or to the subdued statements and mere allusions which it contains, or to the arrangement, or rather strange disarrangement of the Liturgy itself. Nevertheless, I think good reasons may be alleged in proof that the Primitive and Catholic doctrine concerning the Holy Eucharist is also the doctrine of the Church of England.

Now by the Catholic doctrine, I mean of course that, which whether we consult Fathers or Liturgies, we find universally held in every age as unquestionable truth ; and this may, I think, be stated under the following heads :

1. That there is a Sacrifice in the Holy Eucharist, which is propitiatory, and wherein the Sacrifice of the death of Christ is set forth and pleaded with thanksgiving before the Father ;

2. That Therewith the Church pleads in behalf both of the living and the dead ;
3. That there is really and truly present after consecration in a heavenly, and spiritual, and sacramental manner the very Body and Blood of our LORD JESUS CHRIST ;
4. That the Body and Blood of Christ are received in the Sacrament by the unworthy to their condemnation ;
5. That the Body and Blood of Christ are received in the Sacrament by the faithful to the remission of sins, and everlasting life ;
6. That the consecration is effected by the Words of Institution pronounced by a duly ordained Priest, through the operation of the HOLY GHOST.

One great source of the differences and errors into which persons so generally fall relative to the doctrine, or discipline, or ritual, of the English Church appears to be this,—that they interpret the language of the Church in her formularies, canons, and rubrics, as they would the language of any ordinary book, according to the customary use of words and phrases, evidently forgetting two points ; 1, that when those formularies, &c., were composed and sanctioned, many words and phrases had a meaning which is now become secondary or obsolete, but which is of course the meaning to be attached to them if we would interpret them aright ; 2, that the canonical ritual, or doctrinal language, of the Church is, and must be, like any scientific language, to a certain extent, technical, and invested with a peculiar meaning ;

which technical meaning must be duly regarded in interpretation.

I will refer also at once to another source of mistake ; viz., that very commonly one hears an argument drawn, and a meaning deduced, simply from the known or supposed wishes and tendencies of the leading Reformers, or other writers, of the Church ; indeed, one sometimes hears persons speak as though these were the authorities and guides to whom our obedience is due, instead of the Church herself. Now nothing will perhaps more clearly shew the absurdity of this than taking a parallel instance in temporal matters. What would be thought of a judge, or any executive officer, who should interpret a law of the land not by its general tenour and spirit, and other usual rules, but by the opinions and wishes of the individual statesman, or statesmen, who were most loud or prominent in bringing about its existence ? And it is quite as absurd to seek the interpretation of the Prayer Book, and the doctrine of the Church, from the known tendencies or wishes of the individual Reformers, instead of from the authorised documents and statements of the Church ; it is a mode both false in principle and uncertain in application, tending only to confusion and to the unbounded license of individual opinion. Moreover, if any should in good faith seek to guide themselves by such a rule, it would lead them to great perplexity. Should they follow the extreme or moderate Reformers ? and how would they decide when finding them expressing opinions at variance with each other, nay, sometimes varying from

and inconsistent with themselves ; and sometimes not easily reconcileable with the statements of the Church herself ? It is true that the writings of the Reformers have their value, and may be usefully appealed to ; but even as individuals they have less of value and authority than later writers ; partly because they lived in an age of unsettled opinions and distracted ideas, whereas later writers were brought up in and expressed the more settled tone of the Church herself ; and partly because the latest law and latest settlement is ever of chief authority, and therefore those who were *then* most prominent and most influential, must be regarded as the more correct exponents of the Church's present mind, than those of an earlier age. Whatever deference therefore may be due to the opinions of the Divines of Edward and Elizabeth, must be due in a greater measure to those of the succeeding reigns, more especially those of the time of Charles II. when the Liturgy was for the last time revised and settled. Nay, as regards these last there is another all important reason for regarding their opinions and statements with additional respect, viz., that it was only in that reign, in 1662, that the Liturgy, which had been in use for 100 or more years, received for the first time the formal sanction and authorization of the Church in Convocation. But after all it must be remembered, that the opinions and statements of any individual writers are not authoritative, although useful in aiding us to an interpretation of doubtful formularies.

This much being premised I will first briefly allude to what may be called the presumptive evidence of the Church's teaching ; and this of three kinds.

I. The opinions of those who at the reformation and subsequent important periods were of influence and note in the Church, such as Cranmer, Ridley, Jewel, Hooker, Andrews, Laud, Overall, Cosin, and others. As I have already said, it is difficult to gather with precision the opinions of the early Reformers. Men's minds were then in a state of convulsion, tossed to and fro, and their statements are accordingly variable and indistinct. Two points, however, they seem to place distinctly forward ; viz., that in the Holy Eucharist we celebrate the memory of Christ's death, and are verily and indeed, when worthy, made partakers of His body and blood. Perhaps we might state their teaching thus : The Holy Eucharist is a commemoration before God of Christ's death ; i. e. a thankful eucharistic festive celebration or commemoration ; and made by outward signs and actions appointed by Christ himself ; these signs and actions being—breaking bread, blessing, giving thanks, and communicating,—all making one inseparable act or ceremony for those who would celebrate it duly and reap the fruits of it.* Now

* Liguori in his Commentary on the Canons of Trent, (I write from memory) argues in favour of the Romish custom of solitary masses, that amongst the Jews there were some sacrifices, of which the Priest alone partook, but which were equally efficacious to their end. But his argument would prove too much, as there were also sacrifices of which not even the priest partook ; and Roman Ritualists would acknowledge communion to be inseparable from the sacrifice of the Eucharist. But it might be answered, he appears not to take into account, that the Eucharist is a sacrifice of thanksgiving, or (like the Passover) a sacrificial feast of commemoration ; in all which kind of sacrifices the people also were partakers ; so that the true nature of the Eucharist being considered, the analogy would make

this is straightforward and intelligible enough, but then we are met by the perplexing statements that it is a memory (*i. e.* a commemoration or memorial) not a sacrifice, that it is not a propitiatory sacrifice, &c. It is not easy to see how it can be a commemoration before God and not propitiatory: if indeed they spoke of it as merely a commemoration or profession in the sight of men, or a mean for awakening in *ourselves* more vivid recollections and warmer feelings, this might then well be; but they speak of it as a commemoration *before God*; and every allusion before God to Christ's Sacrifice and Merits, must, not for its own sake but through those Merits, be propitiatory or move God to be propitious, *i. e.* awaken God's mercy for Christ's sake toward those, who thus in faith allude to His Death, appeal to it, and celebrate it; much more then when they do so in this manner, the chiefest of all. Thus prayer through Christ or His merits is a propitiatory commemoration; much more, then, when we commemorate what He hath done, according to His own last solemn institution. In the *primary* sense, as the one propitiation, His one Offering is alone propitiatory; but in the secondary sense every appeal to It is by It propitiatory. In the same way also the Eucharist must be a Sacrifice; not in a primary

against the Romish view. The Reformed Liturgy of 1549 seems to embrace the whole idea, and to couple the notions of sacrifice and feasting as forming the one full idea of the commemoration; on the one hand offering the Bread and the Cup; on the other hand exclaiming, "Let us keep a holy and joyful feast with the Lord." Deut. xii. 7, 12, 18, xvi. 11.

sense ; for in the primary sense the one Sacrifice on the Cross is the only and all-sufficient Sacrifice, never to be repeated or added to ; but in the secondary sense, as representing in the most lively manner that one Sacrifice and pleading It ; or still more as pointing to the Lamb slain, holding out that one Sacrifice before God. Our **Lord** Himself hath an unchangeable Priesthood, abideth a Priest continually, and ever liveth to make intercession for us, and as a Priest hath ever something to offer, viz., His own Sacrifice, His Death, Himself ; yet no one ever dreams of Christ repeating His one Sacrifice once offered ; even so in the Holy Eucharist. Christ is not offered anew, nor sacrificed again ; but pointed to, yea held forth, as once offered, once sacrificed, as the one Offering and Propitiation, even as He doth ever in heaven, for us, present Himself before the Father and plead His own Death. Nothing more than this could have been meant by the primitive Church, and nothing short of it by the Reformers, when acknowledging the celebration of the Holy Eucharist to be a memorial before God. When then they speak of the Eucharist not being a propitiatory Sacrifice, we may suppose them to be protesting against that view which implied any repetition of the Sacrifice of Christ, or anything supplementary thereunto and derogatory of its complete all-sufficiency ; or again that, whereby the propitiatory and sacrificial part of it was made the chief and principal to the exclusion or throwing into the shade of the Eucharistic element and of the communion ; such as seems implied by the practice of solitary masses, wherein

the Priest alone communicates—or again as connected with purgatory, or with transubstantiation, or with certain gross and material or popular notions of the Sacrament. Much also of what has here been said will apply to the question of prayers for the dead and the efficacy of the Eucharistic sacrifice for the dead; for here also was a confusion of ideas, and apparently an inability to separate this doctrine from that of purgatory; whence probably arose at a later time such treatises as that alluded to by the House of Lords, in 1641, "Some have introduced prayer for the dead...and some have coloured the use of it with questions in Cambridge and disputed that *preces pro defunctis non supponunt purgatorium.*" I may refer in proof of what has been advanced to the injunctions of King Edward and of Ridley in 1549—50, at which time no speaking against or departure from the Prayer Book [the *first* Book of Edward VIth.'s reign) was allowed,—the challenge of Bishop Jewel and other documents given by Cardwell. I will only quote one as illustrative of my meaning. Guest, who had much to do with revising the Prayer Book in Elizabeth's time, writes to this effect to Cecil; "Praying for the dead is not now used in the Communion Office, because it doth seem to make for the sacrifice of the dead, and also because (as it was used in the first book) it makes some of the faithful to be in heaven and to need no mercy, and some of them to be in another place and to lack help or mercy." And he further expresses his dislike to the prayer of Consecration in the first Book, 1. as seeming needful to the consecration, whereas

only the words of Institution or blessing are so ; [so in King Edward VIth.'s Injunctions* against irreverent talkers of the Holy Sacrament, Dec., 1547 ; it is said " the Body and Blood is there by words of Institution."] 2. that it prays that the bread and wine may be Christ's Body and Blood, which makes for the Popish Transubstantiation...and though the doctors so speak, we must speak otherwise, because we take them otherwise than they meant or would be taken." If we pass on beyond the divines of this age to those of the reign of James I., and Charles I. and II., we then come to those who, being most influential and prominent in their day, held and stated, much more clearly, the primitive doctrine. None probably will doubt the views of such as Andrews, Overall, Laud, Wren, Cosin, and Sancroft : and it is worth remarking regarding these, that Overall was appointed to write the latter part of the Catechism, on the Sacraments ; whilst Wren and Cosin were leading members of the last Committee of Convocation which revised the Prayer Book ; and Sancroft was selected to superintend its passage through the press.. So far then

* It may be well to read this document and to note these words quoted from it, as implying two things ; 1. the real objective Presence of the Body and Blood of Christ after consecration ; 2. that the words of Institution effect the consecration. The document is also worth reading as shewing some of the popular notions regarding the nature of the Presence, and as thereby throwing light on the meaning of the Reformers and the Church herself, when protesting against certain doctrines connected with the Holy Eucharist, such for instance as those I have mentioned, or those referred to in the Homilies or in the Articles.

as the presumptive evidence from the opinions of individuals has value, it certainly would lead us to expect in the Church of England the maintenance of the ancient Catholic doctrine.

The next point worthy of note is this, that the discontent with the Prayer Book, and the agitation for its alteration, has been ever on the side of those who have not held the doctrine of the Catholic Church ; whereas on the contrary those who have held it, have been content to acquiesce in the Prayer Book and to retain it as it is, notwithstanding any imperfections which they may have perceived. I suppose there can be little question that, at the last revision for instance, the leading members of Convocation would have been glad, had it been possible, to make great improvements in the Liturgy, or to bring back the first reformed Liturgy, the first of King Edward VI. reign ; and they might have urged that this was the only Liturgy having the formal sanction of the Church ; the other, which had been a century in use, and which is come down to us, having been imposed upon the Church without her own consent or responsibility, and never formally authorised by Convocation until the Savoy Conference ; except in an indirect manner in one of the Canons, which refers to the Liturgy and the Service for Holy Baptism as containing a fully sufficient statement of the doctrine of the two Sacraments. But they did not use this plea, or follow their own inclinations. It would have been a hazardous and inexpedient thing, unless from real necessity, to turn out of use that which had become familiar by a century

of usage and so to introduce doubt and strife: moreover we learn that it was a special direction at the Savoy to alter nothing unnecessarily of the forms and Liturgy, wherewith the people were already acquainted and had so long received; also that Parliament was afraid of the Laudian views, and, even as it was, became jealous of the "corrected Book of Prayer" being preferred to that of 1604. Many corrections which were proposed of a Catholic character were not admitted in Convocation; but notwithstanding we find no discontent, much less any doubt or waveringness, on the part of those who would have gladly seen them sanctioned: these, as Cosin and others, of views most unmistakeably Catholic, were nevertheless satisfied.

I think too that evidence of the same kind arises from the very history of this our Prayer Book, the 2nd Book of Edward VI. I certainly admit, that considering Cranmer was assisted mainly by such men as Bucer and Peter Martyr in its compilation, we should not expect to find it Catholic in character, and we may trace the views which they sought to inculcate in the arrangement as well as some of the expressions and rubrics of the Liturgy. But what their views and intentions may have been, is nothing to the purpose, unless it appears that the Church herself accepted the Liturgy in the same sense; and there is nothing to lead us to any such supposition: on the contrary, it was probably because the Church would not have approved this second Book, that they did not venture to seek for it Synodical authority, and sent it forth with merely civil sanction.

The Church had herself only some three years previous sanctioned and authorised the first reformed Book, a Liturgy most unexceptionably Catholic in every respect ; and there is no reason to believe that she would have sanctioned an unnecessary change, more especially a change of so inferior a character. It was in fact much disliked and opposed, although accepted and used ; and as it contained what were regarded as essentials, and those liturgical expressions to which a definite meaning was attached, however meagrely expressed, the Clergy in using it would still naturally attach to it a Catholic sense, and however reluctant, still feel themselves justified in accepting it. This was evidently the case with the Parliament, which in passing it used expressions indicative both of their disapproval of the change and also of their attaching to it the same meaning as to the former book ; for they declared (as Wheatley says) that the alterations made in it proceeded from *curiosity rather than any worthy cause*. We may therefore conclude that it was regarded not as inconsistent with the former Book, but in the same sense, as also we have seen that it probably was regarded by the Convocation of 1662, when for the first time it had the formal sanction of the Church.

I will refer to but one other presumptive evidence ; viz., the avowed principles both of individual Reformers and later Divines, and of the Church herself. The injunctions to frame or correct the Liturgy, required it to be done according to the Liturgies of the Ancient Church ; the constant appeal was to the Primitive ages,

as in the dispute in Elizabeth's time the Reformers' appeal to Scripture and the Primitive Church, meaning for 500 years after Christ ; but especially we know that the Church herself has by an express Canon required her Clergy to teach according to the teaching of "the Catholic Fathers and ancient Bishops." Now considering the plain and uniform teaching of the Fathers, and the distinct expression of doctrine in the ancient Liturgies, it does seem inconceivable that a Church avowedly taking them for her guides and models could have gone astray from the truths, which they marked out so broadly, plainly, and uniformly. And these being the avowed principles, we are bound to adopt them as our rule in deciding the Church's meaning, and interpret it accordingly, unless it be plainly and unmistakeably impossible to do so. Mere fairness and honesty require that much of us.

I pass from the presumptive to the more positive and direct evidence. And here it is the first and most obvious enquiry, to consider what was the doctrine of the English Church before the Reformation ; and what were the changes which she made therein. It at first appears absurd to urge the propriety of this course ; and would be so, were it not that some carelessly and thoughtlessly speak sometimes, as though at the Reformation the Church first put an end to her own existence, and acted the part of the *phœnix* ; as though she said—" I have now no existence and must make a new one ; I have neither faith, discipline, nor ritual—all is a *tabula rasa*, to be filled up all anew"—a simple and

manifest absurdity in itself, as well as historically false ; for she herself proclaims her own identity with what she had been,—“ The Service in *this* Church of England these many years hath been read in Latin to the people.” Every body knows well enough what is meant by reformation in other things ; for example the reform of Parliament, left Parliament the same body, with the same constitution, the same theory, the same regulations, saving only in such and such particulars either plainly or specifically mentioned as changed, or implicitly and by necessary consequence involved in those changes. And whether we speak of the ritual, the discipline, or the faith of the Church,* the case is precisely the same : all remains as before which was not specifically altered : and this latter also changed only so far as is specified. It may be thought a needless prolixity to state so obvious a truth, but persons sometimes speak or write thoughtlessly as though it were otherwise. Perhaps we cannot find any better comparison than that of a material

* I do not wish to be mistaken as though neither of these had been more changed than another : we know from the acknowledged rules and practice of the Courts, that her Ancient Laws are still in force where not specifically repealed or modified ; and that in fact they were so left by a special law at the time of the Reformation, until a certain digest of them had been made, which never was completed. But the Ritual certainly stands on a different footing, for that was changed ; the old books revised, and a new Book prepared from them and sanctioned ; so that the only use of the former Ritual, is to guide us in such matters as must be done in *some* way, and for which nevertheless the rules of the modern Book give no direction ; in which cases, the Clergy would of course have done as they were bound to do, *i. e.* as they had previously been accustomed to do.

Church which needs restoration in more or less degree ; the removal of some incongruous and unsightly objects, and the embellishing others with their original colour. There is no doubt, I presume, entertained by any one as to the ante-reformation Church having held all concerning the Holy Eucharist which I have stated in the beginning as the Primitive doctrine ; but she had added to, and disfigured this by novelties such as Transubstantiation and its concomitant errors ; Purgatory ; solitary Masses ; Communion in one kind. These, and such as these, the Church of England reformed, but I do not think proof can be brought that she changed that doctrine in which the Modern Roman *agreed* with the Ancient Catholic Church ; and if not, then undoubtedly it is her teaching still.

I will refer to five sources of proof, viz., the Homilies, the Canons, the Articles, the Catechism, and the Liturgy : not meaning that all these are of equal authority, as the Homilies possess but a general sanction and approval ; and are somewhat in the position as regards the more formal and authoritative documents, that the writings of any individual Father may be in reference to the Canons or Liturgies of the Ancient Church. The Church is not responsible for every statement or opinion which they contain, but only gives a general guarantee and approval to their general teaching. I shall therefore not delay in considering them, more particularly as all which has been already said in reference to the Reformers and their teaching, may I think be repeated concerning the Homilies ; and that not only as to their

positive teaching, but also as regards the interpretation to be put on certain expressions: *e. g.* The Homily concerning prayer denies that prayers help the dead; but it seems to think of this only with regard to purgatory or changing their state; as somewhere about the same time, Archbishop Grindal speaks against superstitious ceremonies tending to maintain prayers for the dead or the popish purgatory; and again, Archbishop Parker and other Bishops, "the doctrine that maintaineth the mass to be a propitiatory sacrifice for the quick and dead, and a mean to deliver souls out of purgatory is most injurious to the precious redemption of our Saviour Christ, and His only sufficient Sacrifice offered once for ever upon the altar of the Cross." Again in the third part of Homily of good works, there are ranked amongst "papistical superstitions," Purgatory, and Masses satisfactory; and the juxtaposition of these two errors would perhaps imply a connexion between them in the writer's mind. The Homily, moreover, was written by Cranmer in 1547, the very year in which was sent forth "the order of communion," and two years before the year in which himself and others prepared that first reformed Liturgy, which is so unexceptionably Catholic. I may also, as shewing that many expressions must be interpreted in a somewhat loose and popular manner, refer to another Homily, which states, that ordering of ministers "lacks the promise of remission of sin, as all other Sacraments besides the *two* above-named (viz., Baptism and the Eucharist) do;" yet absolution had just before been expressly mentioned as having this

promise. Other Homilies might be referred to in like manner ; but I will only refer the reader who desires fuller information to the Homilies themselves ; merely calling attention to the notice which closes the first book of Homilies—" Hereafter shall follow sermons of ...the due receiving of His blessed Body and Blood *under the form of bread and wine* ;" words which have been adduced as implying the Catholic doctrine of the Presence. I now proceed to such few notices as can be gathered from the Canons.

These are very few. The lvii. of 1604 says, " The doctrine of Baptism and the LORd's Supper is sufficiently set down in the Book of Common Prayer to be used at the administration of the said Sacraments, as nothing can be added unto it that is material and necessary :" a Canon containing no statement in itself of doctrine, but important as pointing out to us where especially the Church would have us learn her doctrine on those subjects. The lxxxii. Canon is observable on two grounds ; one, that it enjoins the Table to be placed where the Altar stood, and also to be " covered with a carpet of silk or other decent stuff;" the other, that the holy Table should be moved when necessary, (i. e., when the Priest could otherwise not be conveniently heard) and afterward restored to its place. But the modification of this Canon by the first Rubric, preceding Morning Prayer, is worth consideration, as that Rubric has the latest authority, viz., that of 1662, when Convocation confirmed it ; and if in any way they clash, the Canon must give way. It may be remarked that it is evident,

from the rubrical directions before the Commandments, and the Absolution, that the Holy Table wheresoever placed, must be more towards the eastward or altar-end of the Church, than any of the people may be ; whether the Holy Table be in the Chancel, or (as circumstances might sometimes require) in the body of the Church. Another Canon is vii. of 1640 ; “ We declare that this situation of the Holy Table doth not imply that it is or ought to be esteemed a true and proper Altar, whereon Christ is again really sacrificed ; but it is and may be called an Altar by us in that sense, in which the primitive Church called it an Altar, and no other :” a Canon which helps to explain more clearly what the Reformers and the Homilies mean, when they say that the Eucharist is a not propitiatory Sacrifice. Again, in the same Canons we find words consistent with those injunctions, before-mentioned, of King Edward VI. and Ridley, wherein it was ordered, that “ no minister counterfeit the Popish Mass,” and that Tables should be substituted for Altars, “ in order to turn the people easier from the superstitions of the popish Mass.” The words of the Canon are, “ At the time of reforming this Church from that gross superstition of Popery, it was carefully provided, that all means should be used to root out of the minds of the people both the inclination thereunto, and the memory thereof ; especially of the idolatry committed in the Mass ; for which cause all popish Altars were demolished ;” a Canon plainly shewing what interpretation was placed in Archbishop Laud’s time on those apparently uncatholic proceedings of the Reformation.

tion, and helping us to learn how the Church of his day would interpret those expressions in the Homilies &c., to which I have already adverted. Beyond these Canons I know of no others which are worth citing as bearing on the subject of the Holy Eucharist, except that perhaps the whole Canon from which I have taken the last extract, may be read with interest, and particularly in reference to our present subject, the disclaimer which it (like the Protestation at the end of the Communion Service,) contains against the "opinion of a Corporal Presence of the Body of JESUS CHRIST."

I proceed now to the Articles, in six of which reference is made to the Holy Eucharist; viz., xxv., xxvi., xxviii., xxix., xxx., xxxi. We will first see what they assert; and there is but little, which they assert, which needs explanation, and that little I will refer to last. The Lord's Supper then is said to be (as well as Baptism) a badge or token of Christian men's profession, but yet rather "a sacrament of our Redemption by Christ's death" and a certain *sure* witness and *effectual* sign of grace, and of God's good will toward us; effectual, because of Christ's institution and promise, although ministered by evil men, the effect being, that by it God doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in him; and this, because "the bread which we break is a partaking of the Body of Christ, and likewise the cup of blessing is a partaking of the Blood of Christ;" that Body of Christ being given, taken, and eaten only after an heavenly and spiritual manner; faith being the mean

whereby it is received and eaten. But this is the case only to such as rightly, worthily, and with faith receive the same, in whom alone the Sacrament has a wholesome effect or operation ; they that receive unworthily, the wicked and such as be void of a lively faith, purchasing to themselves damnation, being in no wise partakers of Christ, but rather to their condemnation eating and drinking the sign or Sacrament of so great a thing ; this, together with the assertion that both parts of the Sacrament should be given to all Christian men alike, is all that is stated positively regarding the Holy Eucharist. It will be seen that this has reference solely to communicating, the other part viz., "the memory," not being alluded to at all, so that the statement of doctrine is not complete, but only embraces such parts as were thought necessary to be treated of. Neither again is anything distinctly said relative to the *objective* Presence of the Body and Blood of Christ, unless it may be implied in the xxviii. Article by the words "given, taken, and eaten." But it is of the xxix. Article that there is most need of consideration, as to what is its meaning that the wicked "are in no wise partakers of Christ;" because at first sight at all events this expression seems to contravene that which I have stated as the fourth point in the primitive doctrine, concerning the Lord's Supper. Now the chief point to be noticed is this, that the article refers to S. Augustine and founds itself upon his teaching ; we must therefore look for a meaning in it consistent with his teaching, or at least with his teaching in that part of his works to which

the reference is made. The words of the article are undoubtedly strong, but not stronger than those of S. Augustine himself: "This then is to eat that meat and drink that drink ; to dwell in Christ and to have Christ dwelling in him. And therefore who dwelleth not in Christ, and in whom Christ dwelleth not, without doubt doth neither eat His Flesh nor drink His Blood ; but rather to his own condemnation doth eat and drink the Sacrament of so great a thing." Again, "The Sacrament of this Thing, (that is of the Body and Blood of Christ) is taken by some to life, by some to destruction ; but the Reality of which it is the sacrament is for every man to life, for none to destruction." Yet the same Father is one of the most eminent Saints and distinguished Doctors of the Church, so that it is impossible he could have meant by his words anything opposed to the Church's teaching ; and we find in fact that in other places he asserts that which the Church taught. Thus : "There is undoubtedly a certain manner of eating that Flesh and of drinking that Blood, in which way whoso shall have eaten and drunk, he abides in Christ and Christ in him. Wherefore, *not in what way soever* a man shall have eaten the Flesh of Christ and drunk the Blood of Christ, does Christ abide in him, and he in Christ, but in a certain way ;" and in the previous sentence, "So many as eat that Flesh and drink that Blood with a false heart, or who, after having eaten and drunk, become apostates, do they abide in Christ or Christ in them ?" Evidently then the words of S. Augustine, first quoted, are not inconsistent with

the Church's teaching ; and for the same reason neither are the words of the xxviii. Article ; they have their own meaning, but do not exclude or oppose that other equally true portion of the Catholic doctrine which is stated in the last quoted words of S. Augustine, and which we shall find implied also in the Liturgy itself.

And this leads us to the other statements in the Articles, those viz., which are negative ; one of the most important of which is that, which denies the dogma of Transubstantiation, and which perhaps is after all rather positive than negative, as its object is really the assertion, that the substance of the bread and wine remains after consecration, both according to Holy Writ, and as essential to the nature of a Sacrament ; no less essential as the sign, than "the inward part or thing signified." It further denies that the Sacrament of the Lord's Supper was by Christ's ordinance reserved, carried about, lifted up, or worshipped : words which are rather vague, as they may either mean that as Christ hath not so ordered, it is not obligatory to do this, and may thus be intended as our Church's defence of herself, against any accusation of omitting to do these things ; or they may be meant to imply more, according to those words of Bishop Andrews,—"The King acknowledges Jesus to be truly present and truly to be adored in the Eucharist. I also with S. Ambrose adore the Flesh of Christ in the mysteries, yet not it, but Him, who is worshipped on the Altar. Nor do we eat the Flesh before we adore with S. Augustine, and yet we do not adore the Sacrament." One other negation, that of the xxxi. Article

requires notice, as at first sight seeming to stand opposed to the doctrine of the Eucharistic Sacrifice ; but I have already referred to this, and to the meaning of the words, as on a very little examination appearing rather levelled against the practice of solitary masses, and any opinion connected with the notion of a corporal (*i. e.* gross material) Presence, or implying a repetition of Christ's Sacrifice or its insufficiency. The phrases employed are observable to this end and also as shewing a reference to popular practices and notions, *e. g.* "the sacrifices of masses," (not the Sacrifice of the Eucharist) again, "in the which it was *commonly said* ;" again, "that the Priest did offer Christ for the quick and dead, to have remission of pain and guilt ;" phrases which at once remind us of the words in the Homily before quoted, where when speaking of works of perfection &c., "masses satisfactory" are counted amongst other "papistical superstitions." We need not therefore longer delay here ; and as there are no other points to be noticed in the Articles, I pass on to the concluding portion of the Catechism.

And here the first point worthy of remark and of great importance is the fact, that Bishop Overall was the Divine who was selected to draw it up : and we can hardly suppose that one, holding views so distinct as his upon the subject, would have been chosen, had it not been desired more or less to state those views, whilst as Convocation, not a century or more afterwards as in the case of the Liturgy, but *immediately* confirmed what he had written, we may presume that in like

manner the Church understood his words in the same meaning as he had written them. At all events the fact is worth noting and considering under the circumstances, together with a further significant fact, that the addition was made after the Hampton Court Conferences where the Puritan proposals had been heard and refused. We may also bear in mind, so far as the fact is worth, that Andrewes was at that time one of the influential divines. Now the doctrine of Bishop Overall is most emphatic in its assertion of not only a subjective Presence, that is in the act of eating, but in an objective also, *i. e.*, on the Altar through the Consecration. His views are thus expressed: "All antiquity place the Presence of Christ in the virtue and benediction used by the Priest, and not in the use of eating the Sacrament;" and "they that hold the affirmative, (viz., that the Body of Christ is present only in the use of the Sacrament and in the act of eating, and not otherwise,) do seem to me to depart from all antiquity." Several passages, too long for this short enquiry, are given from Overall in notes to a Sermon called "The Holy Eucharist a comfort to the penitent" by Dr. Pusey:—and in a little pamphlet called "The Progress of the Church since the Reformation," may be found similar testimonies. From this latter I quote also the following testimony of Overall's views from Cosin; "I have always observed my lord and master, Dr. Overall, to use this oblation (viz., the first prayer after the Lord's Prayer in the Liturgy,) in its right place, when he had consecrated the Sacrament to make an offering of it, as

being the true public Sacrifice of the Church, unto God : that 'by the merits of Christ's death' which was now commemorated, 'all the Church' of God might receive mercy &c., as in this prayer." But let us examine the words in the Catechism itself, and first notice the different manner in which the two Sacraments are treated ; for in the treatment of Holy Baptism the question at once passes from " What is the outward visible sign ?" to " What is the inward and spiritual grace ?" implying, that in this Sacrament, the " inward part or thing signified " and " the inward grace " which we receive, are co-existent things, and co-extensive terms :* not so in the Sacrament of the Lord's Supper, wherein the two are distinguished, and the " inward part " of the Sacrament, although co-existent with the outward part, is implied nevertheless not necessarily to be " the inward grace " or " benefits " of the receiver. For next to asking, what is the outward part or sign of that Sacrament, comes the question, " what is the inward part or thing signified ?" and *then*, " what are the benefits ?" And this must be so, because a Sacrament being defined to consist of two parts, an outward and an inward, it would follow that after Consecration either both parts must be present, or there is not a Sacrament. The language of the Catechism plainly implies not only the subjective, but also

* The words are added to the water at the same moment that both are applied to the receiver. The Sacrament has its beginning and its end in the passing act, and the inward part or spiritual grace is made over to the recipient. Of course if he be unworthy it is suspended until he is penitent.

the objective Presence of the Body and Blood of Christ. Again, it has been well remarked that the first question is, "why was the Sacrament of the Lord's Supper ordained?" and that the answer is not, "for the strengthening and refreshing of our souls;" nor again "for the exciting in us a remembrance of Christ's death;" but that the Church uses the phrase used in the Liturgy, where she speaks of Christ "instituting and commanding us to continue a perpetual memory of that His precious death," and accordingly asserts that the Sacrament was ordained "for the continual remembrance" &c.; and this is placed as the very ground of the institution, notwithstanding the wonderful benefits of which it is afterward stated to be the mean unto the partakers. Just as the inward part of the Sacrament is implied to be something independent of the benefits conferred on the partakers; so is the *object* of the Institution implied to be something distinct from, and consequently, if possible, more important than, conferring those benefits. Before quitting this part of the argument I will also draw attention to another phrase contained in the answer to the question, "What is the inward part or thing signified?" "The Body and Blood of Christ, which are verily and indeed *taken and received* by the faithful in the Lord's Supper." The words which are italicised have no meaning unless they imply, like the still stronger phrase of the xxviii. Article, an objective Presence; and not merely in the receiver, in which latter sense the word "taken" would have no meaning. And in confirmation, I again refer to the writer of the words, Bishop Overall,

who, besides such passages as those already quoted, says, “ In the Sacrament of the Lord’s Supper the Body and Blood of Christ, and therefore the whole of Christ is verily and indeed present, and is verily partaken by us, and verily combined with the Sacramental signs, as being not only significative but exhibitory ; so that in the bread duly *given and received*, the Body of Christ is *given and received* ; in the Wine *given and received* the Blood of Christ is *given and received* ; and thus there is a communion of the whole of Christ in the communion of the Sacrament.”

Let us now, finally, consider the Liturgy itself ; and at starting a claim must be made in regard to it beyond what can be made for the Catechism or Articles. In all three of course we must study the meaning of the words, and pay attention to history, and compare with each other, and with other documents ; but we must make peculiar allowances in the case of the Liturgy ; because, as we have seen, it was at first imposed upon the Church without her own sanction, and not fully authorized by her until more than 100 years afterwards, when she had no choice but to confirm it, unless she had found it impossible to give to it a Catholic interpretation. Could she have chosen between this and one more Catholic without harm or hindrance, and had she then deliberately chosen this ; or had she herself promulgated and substituted this for the Liturgy of 1549, it would have been a different matter. But as it was, she was only bound to see that it was capable of a Catholic sense, and was not inconsistent with her teach-

ing in other documents, or with those ancient Liturgies and writings of the Church Catholic, to which she enjoins her Clergy to have recourse. To find out the sense in which, at the first promulgation of this Liturgy of 1552, the Church received it, and in which therefore she probably continued to use it, and finally authorised it in 1662, we should beyond all other documents carefully compare and reconcile it with, and interpret it by, the Liturgy which she herself put forth and authorised in 1549 ; *i. e.* in the first Prayer Book of Edward VI. reign. And in doing this we must look for the *agreements* with that Liturgy, and *not the differences* ; these latter not having been authorised by her, but merely the work of individuals, and therefore as much as possible to be interpreted according to what she had authorised. I have already referred to the history of our Liturgy, and mentioned the circumstances of its compilation, and its authors. We consequently cannot be surprised to trace in it tokens of their views ; but as I have said, we must make allowance for these, and not suppose that they were the views of the Church herself, or that she ever interpreted the Liturgy in their sense. On the contrary, we are bound to interpret them in the most Catholic sense of which they are capable, unless any such sense is elsewhere contradicted by herself, and I think that we have seen that this is not the case. And more especially, as then first receiving the formal sanction of the Church, we must interpret principally according to the statements of 1662. And as in the case of the Catechism it is somewhat material to know the

teaching of Overall, so for a like reason is it material in respect to the Liturgy, or the whole Prayer Book indeed, to know the views of such Divines as Bishops Wren and Cosin, who had a leading position in the Committee of Convocation, which finally reviewed it. Now the views of Cosin were certainly not less marked than those of Overall. Thus : " If we compare the Eucharist with Christ's Sacrifice made once upon the Cross, as concerning the effect of it, we say that *that* was a sufficient Sacrifice ; but withal that *this* is a true, real, and efficient Sacrifice, and both of them propitiatory for the sins of the whole world.—Therefore in the oblation following we pray, that it may prevail so with God, that we and all the whole Church of Christ, which consists of more than those that are upon the earth, may receive the benefit of it." Again ; " The Eucharist is a representative Sacrifice for the sins and for the benefit of the whole world, of the whole Church, that both those which are here on earth, and those that rest in the sleep of peace, being departed in the faith of Christ, may find the effect and virtue of it." I quote another passage very much to the purpose in many respects ; " They love not the truth of Christ nor the peace of the Church, that make these disputes (he speaks of the propitiatory Sacrifice of the Eucharist) between the Church of Rome and us, when we agree as Christian Churches should, in our Liturgies. What private men's conceits are, what is that to the public approved religion of either Church, which is to be seen in their Liturgies best of all ? In this sense it is not only an Eucharistical but a propitia-

tory Sacrifice ; and to prove it a Sacrifice propitiatory, always so acknowledged by the Ancient Church, there can be no better argument than that it was offered up not only for the living but for the dead, and for those that were absent &c., &c., who could have no other benefit of it, but as it was a propitiatory Sacrifice. . . . Not that it makes any propitiation as that of the Cross did, but only that it obtains and brings into act that propitiation which was once made by Christ ; and so we may speak of prayer for that is propitiatory too." Is it credible that divines holding such views as these, would on the one hand have been chosen to take a leading part in the revision of the Liturgy had the Church disapproved of their teaching, or on the other have themselves been content to leave the Liturgy as it is, had it not in all that is essential contained and expressed, however faintly yet sufficiently, these views ? And we must remember that it was no longer then, as at the Reformation, a chaos of confused and undigested ideas. The questions involved had been maturely considered ; objections made and answered ; the question of Altars and a Sacrifice raised by Archbishop Laud, elaborately discussed as by Mede and others ; the altars which in Edward's reign had been removed in order to better turn the people from popish error, which in Elizabeth's reign had been allowed indifferently and equally with tables put in the altar's place, had been by Laud set apart, and treated of by Convocation in a Canon. And now there had been a new discussion of the old objections of the Puritans, revived, considered, and as usual set aside ;

the Church, as ever, inclining to the Catholic side. All this must be remembered when considering the language of the Liturgy and its confirmation by the Convocation in 1662 ; remembering also what has been before said, that the Convocation had no other alternative but to confirm it, unless dissatisfied with the Liturgy in some essential point ; for it now enjoyed a prescription of more than 100 years, the people were habituated to it, the Parliament was jealous of changes in it, and the express directions given were to make no unnecessary changes.

The history of the changes in the Liturgy is further instructive as to the Catholicity of the Church's doctrine.

For though all these changes like the original compilation of the Liturgy were, excepting the last review, without synodical authority, yet they are indications of a more distinct and growing appreciation of Catholic truth within the Church. I need scarcely repeat what has been said concerning the excellence in form and phraseology of the first Book of King Edward's reign, that of 1549, sanctioned by Convocation as well as by the Crown and Parliament, or concerning the changes made in the second and unauthorised Book put forth in 1652, and only by the authority of the State. In this Book, besides the strange alteration of form, there were other changes made, which we must regret ; such as adding "militant here in earth ;" the omission of prayers for the dead ; of the invocation of the Holy Ghost and of the breaking the Bread in the Consecration ; of the rubric requiring the mixing of water with the wine ; the laying aside of the vestments ; the extraordinary break-

ing up and transposition of the prayers of consecration, oblation, and intercession, with the omission of the formal oblation. Moreover after the publication of the Liturgy, appeared a Royal Proclamation which was appended to the end as it is at present, but it then had happily no manner of importance not having even the practical assent of either Clergy or Laity, but being solely a proclamation. In Queen Elizabeth's time this proclamation was entirely omitted, the proper vestments were restored, and the form of giving the Sacrament was brought back to a more Catholic sense by the reinsertion of the clause, for which the unsatisfactory clause of King Edward's time had been substituted. The bidding prayers also before the Sermon were required to include the commemoration of the faithful departed.* Also in the Latin Prayer Book set forth by Queen Elizabeth, but like the English version without synodical authority, there was added an office for the Celebration of the Lord's Supper at Funerals, in which occurs a prayer, which is not only consistent with the commemoration of the departed, but concludes "rogantes ut nos una cum illis ad resurrectionis gloriam immortalem

* It has been decided of late years in the Court of Arches that prayers for the dead are not disallowed by the Church of England. And I would observe that two points which have been here asserted are also asserted in that judgment. One, that such prayers are forbidden only as connected with Purgatory; the other, that had they been intended to be forbidden, there would have been an express and direct prohibition; a most important principle, and no less important than true. We may refer also to the conclusion of the prayer before the Collect in the Burial Office, and to the comment of Bishop Cosin upon those words, as quoted by Wheatley.

perducamur." Again another similar to the last prayer in the Burial Service of the English version, " . . . humiliter petimus ut . . . in generali resurrectione extremo die nos unà cum hoc fratre nostro resuscitati et receptis corporibus reguemus." In Queen Elizabeth's Injunctions also it was ordered, that " where also it was in the time of King Edward VI. used to have the Sacramental bread of common fine bread, it is ordered for the more reverence to be given to these holy mysteries, being the Sacraments of the Body and Blood of our Saviour Jesus Christ, that the said Sacramental bread be made and formed " &c. &c.* Now in all these things there was evidently, as in other particulars, a marked improvement in the appreciation and assertion of that Catholic truth, which the Church herself had set forth in the first Book and never since altered. The improvement was yet more marked later, but except to notice the erection of altar-rails and giving back to the altar its due reverence in Archbishop Laud's time, I pass on to the time of Charles II. And here also I must not stop to consider the Savoy Conference, but rather refer those to Cardwell's "Conferences," who would desire to note the objections of the Puritans, and the manner in which they

* This injunction is remarkable as instancing one of the points in which there was a willingness to return to former practices, if thought more useful; as King James I. afterwards desired, (with reference to the additions to be made to the Catechism,) " that there should not be any such departure from the Papists in all things, as that because we in some points agree with them, therefore we should be accounted to be in error." The Church of England allows either the bread usually eaten, or unleavened and wafer bread.

were answered and set aside to the assertion or confirmation of Catholic views and interpretations. Important additions were made in the Liturgy itself by Convocation ; the word " Minister " was in some cases changed to the word " Priest," as being an unfit term to be used, when any act was to be performed of a more especially Priestly character ; and among these acts was counted Consecration ; " absolution and consecration could only be performed by a Priest ;" an assertion which implies that her Priesthood is such not in name only, that her table is also an altar, and that at that altar, not with reference to mere words of prayer and praise, but with reference to the Consecration itself there is a Sacrifice. The order for the Priest to place the Bread and Wine on the Altar which had been in the first Book, and felt out in the second of Edward VI., was now re-inserted with the significant addition at the same time of the word " oblations " in the prayer for the Church Militant ; I do not stay to discuss the importance of this addition further than to observe, that those who know anything of Liturgies must be aware how this first oblation of the Bread and Wine, is connected with the second and solemn oblation after consecration ; it is moreover a recognition of the altar whereon the oblations are made, as is also implied by the order inserted at the same time requiring the offerings of the people no longer to be collected and put in the poor man's box, but after collection to be brought reverently unto the Priest, who is humbly to present and place it upon the holy table. Again the commemoration of the faithful departed, already

ordered in the bidding Prayers by Canon of 1604, was also inserted at the close of the Prayer for the Church Militant. The exhortations were altered and an injunction in one of them to non-communicants to depart, was left out.* The Breaking of the Bread and taking the Cup into the hand, which had been left out in 1552, was restored ; the Rubric was added, which requires the consecrated Bread and Wine, remaining at the last, to be reverently eaten and drunk by the Priest and such communicants as he shall call,—an ancient custom which had been already restored to the Scotch Prayer Book.† Lastly the Protestation, which had been added in Edward's time by royal proclamation and omitted in Elizabeth's, was restored, but with a most important and significant alteration ; for whereas the former disclaimed any adoration “unto any real and essential Presence there being of Christ's Natural Flesh and Blood,” these words were changed into “any *corporal* Presence ;” *i. e.* any *organic* Presence, after the manner

* “In the form for the Coronation of the Sovereign, at which both clergy and laity are required to be present to witness the whole solemnity, none of them are allowed to communicate except the six officiating Prelates, and the Dean of Westminster” (Bishop Wilson. Cleavers Ed. notes page 257). [I may add here that “the word ‘Altar’ occurs more than fifty times in this service” (Plummer).] “The Priest if there be any one else to communicate, shall take the holy Chalice in his hands, &c. . . . the Priest administers the Communion to those who are desirous,” &c. Armenian Liturgy, Rubric. “They who are to communicate draw near,” &c. Lit. S. Chrysostom: S. Basil.

† “The Priest consumes the elements . . . Rub. Armenian Liturgy.

of an earthly body. Perhaps no change is more significant or important as betokening the mind of the Church in regard to the real and essential Presence of Christ's Body and Blood after an heavenly and spiritual, or Sacramental manner ; whilst the reasons given against adoration, on the one hand of the Sacramental Bread and Wine, and on the other of the Corporal Presence of Christ's Natural Flesh and Blood, would seem to imply, that as there is the real and essential Presence of that Flesh and Blood, adoration is due as of course no Christian would deny, to the Presence of the Lord.

It remains only that we consider the Liturgy itself. First, we may notice the position of the Priest who celebrates the Holy Eucharist : excepting in one or two cases where the reason is most obvious, as the confession and prayer of access before Consecration, his position throughout is that of standing ; and during all the earlier part of the service he is directed to stand on the North side,* probably in reference to Levit. i. 11. ; but during

* There does not seem much ground for controversy as to what is meant by "North side" ; it cannot be the same as North end ; and this was noticed by Bishop Williams in the time of Charles I. ; but he seemed to have thought that the table should stand, not as the altar stood, but with the ends East and West, and the sides North and South, as in King Edward's time it had been debated which was the way that it ought to stand, and some had followed one usage, some another. But there never appears to have been any authoritative sanction, especially by the Church, of any such position as the Bishop mentions. On the contrary, from the accounts that we have of Altars in the Royal Chapel in Queen Elizabeth's time, from her injunctions, and the 82 Canon which corresponds to them, from the later usage especially in Archbishop Laud's time, and from the VII.

the Consecration and thence to the end of the service, his position is changed, and he stands before the Table, or as it is expressed in the first Book "in the middle of the Altar." I thus take this position for granted, for as for the phrases "that he may with more readiness and decency break the bread before the people" * &c. Wheatley's reason for supposing that the Priest is to return to the former place appears more trifling than one could have expected that any one would seriously write: he might as well argue that he is to kneel, because that was his last position; all which he says in regard to the Priest *standing*, will apply equally to his standing *before the Table*. The rubric seems in fact to be intended as much for a direction to *stand* as for a direction to stand before the Table; and the words appear as a kind of parenthesis, belonging to the *whole* Rubric, and added to the word "Priest" which also belongs to the whole

Canon of 1641, it would appear that the ancient position of the Holy Table, viz., with the *ends* N. and S. was preserved: and this would accord also with the phrase North side, a phrase which had been always in use as well before as after the Reformation, and would in all probability be understood by the Priests in the same way as they always had understood it, viz., with reference to the centre of the altar—the *front* of the altar being divided rubrically into three parts—the north side | the centre | the south side.

* That is *coram populo*, in their presence, before them, with no intervening screen shutting the Priest out from the sight of the People. The Rubric seems to regard as much the "readiness and decency," as "before the people." See Archbishop Laud's reply to the Scotch Commissioners, or Cleaver's Ed. of Bishop Wilson, page 171, where it is referred to.

sentence ; for had the words been inserted in the *latter* portion of the Rubric, they would then still more seem to have nothing to do with the *former* portion. The natural inference from the Rubric would be, that as *no* direction is given for the Priest's return to his former position, he should remain where he is ; moreover who would ever suppose that the mere ordering of the Bread and Wine would be deemed worthy of a special Rubric as to the position in which it should be done ? still further as it had always been the custom to consecrate standing at the middle of the Altar, we should have expected a special rubric announcing the change had any been intended ; whereas these words were added only in 1662, and were much more probably only intended to fix by rubrical directions a position already in use by custom ; but what perhaps beyond all tends to prove this point is, that these words were added at the especial suggestion of Bishop Cosin, who it is known always consecrated in front of the Altar,—and it is of all things incredible that he should suggest a rubric directly opposed to his own practice. Other reasons might be adduced, but this appears conclusive. Those who desire to see more, I refer to Jebb's "Choral Service," and a little Edition of Bishop Wilson on the Lord's Supper, published by Cleaver, to which I am greatly indebted. We may further note also, as a token of the Church's mind, that the celebrating Priest is to receive the Holy Communion standing, a position which the Puritans also asked permission to adopt, but were refused, the Church neither altering the position of the Priest, nor according that

position to any other, but leaving all as it was before. The vestments also betoken the Church's feeling in respect of this high service, and this all the more by reason of their having been once laid aside, and of the rubric which restored them in Queen Elizabeth's reign having been afterwards objected to by the Puritans on that very account, (viz., as bringing back the Cope, Albe, and other vestments,) that Rubric (before the Morning Prayer) being nevertheless retained. But the Altar Lights are yet more significant; they were originally enjoined in 1547, *i. e.* in King Edward's time, to be *before the Sacrament, as signifying that Christ is the very true Light of the world*,—forbidden afterwards by royal authority, they were used again in Elizabeth's reign; and at the last review the Rubric, which refers us to the second year of Edward VI., viz., 1548, and thus enjoins* them together with the other “ornaments of the Church and of the ministers thereof,” was confirmed by the Church.

In passing to the language of the Liturgy, one of the

* “Bishop Cosin (who was one of the Commissioners for revising the Book of Common Prayer) includes the Lights upon the Altar among the ornaments referred to by the Rubric, as having the “Authority of Parliament.” Cleaver's Ed. of Bishop Wilson on the Lord's Supper. Page 342. The Rubric does not enjoin Candles, but *Lights* or lighted Candles: if not lighted, the whole meaning and significance of them is lost as expressed in the Injunctions, by which they are authorised: unlighted, they seem unauthorised. In a late, and somewhat ludicrous judgment, I think they were objected to, on the ground of there being no high Altar now. I presume most people would say; 1.—that there is now no Altar except the high Altar; 2.—that the Lights are not for the sake of the Altar, but to be “before the Sacrament;” and at any rate we still have that.

most remarkable and emphatic passages is the exhortation, which is read at the time of Communion ; “ Dearly beloved in the Lord,” &c. In this the Presence of Christ, at least in the receiver, and the benefits of the Sacrament, are most plainly and strongly set forth ; but also we may notice a passage, which is brought forward as intimating the objective Presence also, although from the very design of the exhortation that would appear but incidentally. I place the two members of the paragraph beside each other.

“ As the benefit is great, “ if with a true penitent “ heart and lively faith we “ receive that holy Sacra- “ ment ; for <i>then</i> we <i>spirit- ually</i> eat the Flesh of “ Christ, and drink His “ Blood ; then ” &c. &c.	“ So is the danger great, “ if we receive the same “ unworthily, “ for <i>then</i> we are <i>guilty</i> of “ the Body and Blood of “ Christ our Saviour ; we “ eat and drink ” &c. &c.
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On which the remark has been made, “ that ‘ spiritually ’ here is the same with beneficially (or worthily), in which sense it is used by S. Augustine, is clear from the fact that the exhortation first appeared in the order of Communion of 1548, before the existence of any change in the former doctrine.” (Wilson on the Lord’s Supper. Cleaver’s Ed. p. 208.) The same writer adduces in like manner the words of the second post-communion Collect, “ Thou dost vouchsafe to feed us, who have *duly* received these holy Mysteries, with the *spiritual* food of the most precious Body and Blood of Thy dear Son.”

With which interpretation of the word "spiritual," this latter passage implies that those who do *not* receive the *Mysteries* *duly*, are not *spiritually* fed with the food of Christ's Body and Blood, but on the contrary are fed with that Food to their hurt. This is more clearly expressed in the prayer of access: "Grant us *so* to eat the Flesh of Thy dear Son Jesus Christ and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood":* words which seem clearly to imply, that we may also *so* eat that Flesh and drink that Blood, that our bodies may *not* be made clean, and our *souls* *not* be washed: in other words, that the wicked may receive that Flesh and Blood, but receive to their hurt; not receive "spiritually" not beneficially, not "to the participation of the Holy Ghost," as S. Augustine and the Liturgy of S. Basil express it; not so, (as the Exhortation after S. Augustine saith) as that they should *dwell* in Christ and Christ in them,† be one with Christ and Christ with them. Whilst speaking of the exhortation I will also remark how particularly it agrees with

* "Grant, Lord, that our bodies may be sanctified by Thy Body, and that our souls may be cleansed by Thy propitiatory Blood." Liturgy Syr: S. James. Neale's Translation. "Give me *so* to take the Body and Blood of Thy Son Jesus Christ, that by It I may merit to receive the remission of all my sins, and to be fulfilled with Thy Holy Spirit." Mozarab Lit. (Neale.)

† The Body of our Lord Jesus Christ, which we have eaten, and His holy Blood which we have received, *remain* in us Almighty God, that it may not turn to our condemnation, but may profit" &c. Mozarab. Lit.

the Catechism in making the primary intention of the institution of the Eucharist to be, "that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by His precious Blood-shedding He hath obtained for us," "for a continual remembrance of His Death :" at the same time pointing out, how its main feature must be Eucharistic, a *thankful* remembrance ; "Above all things ye must give most humble and hearty *thanks* ;" that is, that Christians should do as the Israelites were commanded in their sacrifices and feasts of commemoration and thanksgiving, "rejoice before the Lord." Deut. xii. 11, 12. xvi, 11, 15. xxvi. 10, 11.

And this latter part of the Doctrine of the Holy Eucharist is, as might be expected, especially brought out in the prayer of Consecration : in which the Church after remembering God's tender mercy in man's redemption through the one all-sufficient Sacrifice, Oblation, and Satisfaction of Jesus Christ, proceeds to the memory of His Death—the "perpetual Memory," Remembrance, or Memorial* which He Himself "in the same night that He was betrayed" instituted and commanded

* "Who has left us a Memorial of His saving Passion and Cross, when He was about to heal our sins and to make an oblation of Himself for us to Thee, O God and Father. (then follow the words of Institution ; after which) *People*. We celebrate, O Lord, the memorial of Thy Death. *Priest*. We therefore, O Lord Jesus, offer this unbloody Sacrifice," &c. Liturgy of Severus. "He left to us a memorial of our Salvation, even this Mystery, which we offer unto Thee." Nestorius Liturgy.

His Church to continue, until His coming again ; and this is followed by His own words, the words of Institution and Consecration : but the formal oblation is, as we know, not there.* However it is implied in the words which refer to the institution of the Memory, followed by the words of Institution themselves ; because we cannot suppose any Church to have the presumptuous madness to say before God in so many words, that her Lord has instituted and commanded her to continue an act, and yet at the same time not intend that continuance. And we should note the word "continue," like the phrase "continual remembrance" in the Catechism, as it shews the oneness of the act which the Church repeats so often in so numberless places ; implying indeed, that that one same act—that one same Remembrance or Memory, which Christ Himself first celebrated and instituted, has been and is still, even until His coming again, continued and celebrated by His Church—or rather by Himself through His Church,—to the same intent and with the same efficacy.

The Prayer of Consecration and the rubric concerning the Consecration—when needed—of more Bread and Wine, appear to shew the teaching of the Church upon that point ; that it is effected by the words of Institution, of course through the operation of the Holy

* It is stated by the Ritualist, whose notes are added to Cleaver's Ed. of Bishop Wilson that there is no formal oblation in the Liturgy of S. Ambrose, used in the diocese of Milan. See also Palmer's *Origines Liturgicæ* : to which reference also is made in that little book.

Spirit; although the Invocation of the Holy Ghost, which appears in all, or nearly all, the Liturgies of the Eastern Church, and which was inserted in the first Book of Edward VI. reign, is (as in the Roman* Liturgy) omitted. I will merely call attention to the words of administration, or rather that part of them "take and eat this," &c., in connexion with those already considered in the XXVIII. Article, and in the answer last but two of the Catechism. Also it is worth while to notice the rubric, by which now the consecrated Bread and Wine is ordered to be reverently placed upon the Lord's Table, and to be covered "with a fair linen cloth." In this and such like cases, we cannot suppose that no meaning is intended, and have no right to suppose that the meaning is any other than that which had been customary.

It only remains that we consider the prayer of Oblation, which although it has sadly lost its proper place has nevertheless not lost its meaning. It is one of those parts of the Liturgy which painfully brings home to us our serious deficiency in Liturgical knowledge even in its outlines and elements; for without this knowledge much of its meaning is lost, nay—what is worse—misrepresented. For instance, in this prayer we beseech God "mercifully to accept this our Sacrifice of praise and thanksgiving," a phrase which ought to be

* See also Sarum Liturgy, quoted in Bishop Wilson; Cleaver's Ed. Page 178. Of all Liturgies, laying claim to antiquity and authority, we must remember that the Roman is the most modern, and the least free from imperfection and change.

well known to us as a common Liturgical phrase in reference to the Sacrifice of the Eucharist: because that Sacrifice, commemorated and offered before the Father, is commemorated especially with praise and thanksgiving; and this may be seen in a far more plain and full manner by looking into the Ancient Liturgies;* but as I have said, the phrase has reference to the Sacrifice of the Eucharist, and occurs thus in the Roman Liturgy, (from which our own is derived) "Be mindful O Lord of all those for whom we offer or who themselves offer unto Thee this Sacrifice of praise for themselves and for all theirs, for the redemption of their souls," &c., &c. So again another phrase in the same prayer in our Liturgy, "We beseech Thee to accept this our bounden duty and service:" and again in the Roman, "We beseech Thee graciously to accept

* Thus the Clementine Liturgy: "Calling therefore to remembrance those things which He endured for our sakes we give thanks unto Thee, O God Almighty, not as we ought, but as we are able to fulfil His Institution." Again, "We offer to Thee, our King and our God, according to this Institution, this Bread and this Cup; giving thanks to Thee through Him, that Thou hast," &c., &c. S. Chrysostom's: "We offer to Thee this reasonable Service." The Armenian: "We offer our thanksgivings and praise for that most holy and immortal Sacrifice, which is now on the Holy Table." The Liturgy of Theodore the "Interpreter": "We offer before Thy glorious Trinity this lively and holy Sacrifice We offer this Oblation for Thy holy Catholic Church. . . . O Lord, receive from us this Sacrifice of thanks, the reasonable fruit of our lips." The Ethiopian: "And now, O Lord, celebrating the Memorial of Thy Death and Resurrection, we offer this Bread and this Cup, giving thanks to Thee," &c. Compare Leviticus vii. 11, 12, 18, 15.

this Oblation of our bounden service and of Thy whole family which Oblation do Thou, O God, we beseech Thee, vouchsafe to render in all respects blessed, approved, effectual, reasonable, and acceptable, that It may be made unto us the Body and Blood of Thy most beloved Son, our Lord Jesu Christ." And now also we may see the full force of that whole prayer, of that oblation of "ourselves our souls and bodies," together with this acceptable "Sacrifice of praise and thanksgiving;" how together with It, we also send up our prayers and intercessions for ourselves and all the whole Church, in order to obtain "remission of our sins and all other benefits of His Passion;" as considering that with this Sacrifice all other offerings ascend more acceptably, and that by It God is rendered propitious and ready to grant our requests. Brief as they are the fulness and depth in the words of this prayer are immense; nor must we omit to notice those few but important words, "We and *all Thy whole Church*," which as Bishop Cosin remarks consists of more than those upon earth; for the Church no longer uses the restrictive words "militant here on earth," but leaves her language free and full.

Before concluding, I will just allude to the second and third Rubrics at the end of the Communion Service; as they (like the similar Rubrics in the "Communion of the Sick") indicate the dislike of the Church of England of solitary masses, although she does not hinder persons from being present without communicating. And also one is observable for the use of the phrase "*celebrating* the Lord's Supper" as being fully as much

the idea of that Service as communicating. So in the Act of Uniformity of Elizabeth ; "Rite, Ceremony, Order, Form or manner of celebrating of the Lord's Supper openly or privily, or Matins, Even-song, administration of the Sacraments, or other open prayers."

It may be, that the arguments and considerations which have now been brought forward, will not all be equally convincing to all who read them ; it may be too that some may think that here or there an argument will not hold good, but is liable to animadversion. It could not be expected otherwise, whatever fairness of intention may have actuated me : nor is it of such infinite importance that every argument should be esteemed valid. Making all allowances, I still think that there is enough, it may be thought more than enough, to prove that the Church of England is Catholic in her teaching on this great subject, and holds all the truth which the Ancient and Catholic Church held ; some portions of it indeed more faintly expressed than others, yet all sufficiently held and expressed to satisfy those who are content to really enquire into the matter, and to sift the truth of any accusations to the contrary, by acquiring the necessary historical knowledge and acquaintance with ritual and liturgical expressions and forms.

In conclusion, I must beg my brethren of the Clergy to excuse me if I make a few remarks relative to some practical inconsistencies. Much is said, oftentimes, against the over-prominence given to preaching, and the neglect of the Holy Communion ; but at the same

time a similar error is committed by the exaltation of the Daily Prayers in comparison with the Service of the Holy Eucharist. Unquestionably the Eucharistic Service is the very distinctive Service of Christianity and the highest act of Christian Worship of Almighty God; yet this feature is too often practically ignored; it is treated merely as a chief mean of benefitting ourselves; to communicate rather than to worship. And it is not merely so set forth in sermons but in the very mode of celebrating. Who would ever suppose the Holy Eucharist to be regarded as the highest act of Worship, when the ordinary Service of the Church is found to be elaborately performed with singing or other accessories, and all or most of these laid aside in celebrating the Holy Eucharist? It is wrong in principle, and it would seem better and more consistent to have *all* the Church's Services done with perfect plainness than thus to lower that one which is the highest of all. Practically too the effect must be mischievous; it must be vain or nearly so to preach up the Eucharistic Service as the most high and important when all the while the mode of celebrating it teaches the reverse; persons cannot habituate themselves to one way of acting and another of thinking on the same subject; nor whilst we thus *practically* teach and habituate our people one way, can we reasonably expect them to believe and realise their belief as we would wish. Their belief must be acted out and lived in, if it is to come home to them and be rooted in them; whereas our ordinary practice not only falls short of this but contradicts it. The

Wisdom of the Church has seen differently: she has provided ritual, symbols, and vestments, calculated to set forth the Eucharistic Service in its due pre-eminence; and it will surely be well that we should act upon her principle and follow her guidance, if we would give force to her teaching.

FINIS.







